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ZION'S HERALD

HENRY

VOL. LIII.

BOSTON, THURSDAY, MAY 4, 1876.

No. 18.

REST.

BY REV. F. H. NEWHALL, D. D.
From light to dark, from dark to light,
From height to depth, from depth to height,
We climb and sink, and sink and climb,
And call these changes Place and Time.

Beneath these depths a depth there lies,
Above these heights there heights arise,
Wherever rests the changeless One,
And Place and Time are words unknown.

The soul itself sees mirrored round,
In changing skies and changing ground;
And longs to rest in sunless light
And stormless calm, or heaven's height.

No far off star, nor far off age,
No raptured baird, nor raptured sage,
Can spread that rest upon the brow,
Spread by the true Light here and now.

Rest even mid tossing Place and Time,
To hear Law's deep eternal chime;
The spheric melody, whose bars
Float from the march of chanting stars.

Rest in the breast of changeless love,
Rest 'neath the brooding Spirit-Dove,
Rest in the Life, the Truth, the Way,
Rest in the Father's time.

MISSISSIPPI ONCE MORE AND NO MORE.

BY GILBERT HAVEN.

Another of the leaders is that tall, grayish dark brother of sixty years and over. He was brought here from Baltimore forty years ago. He was of such integrity in his former State that every body honored and commended him. Since his liberation he has been a popular elder, so popular that it is said no one can manage that section where he resides like Father Dunn. As he of East Maine, is his namesake of Mississippi, strong, honest, true and popular. He is shrewd without, knows how to live within his means, and has secured a comfortable competence against a seemingly far off old age. While the rest of the elders were clamoring for the first quarter of the missionary money to feed the hungry mouths of their preachers, as such elders would be apt to do everywhere else, he quietly drew a hundred dollar bill from his wallet, a pocket pistol, as the secretary of the Freedmen calls it, and it is a pretty sure shot, and proceeded to disburse to his brethren, as independent of the missionary treasury as its treasurer himself.

It shows how hereditary is vocal language that when he visited Baltimore, a few years ago, to see a sister whom he left in early youth, inquiring for her residence of her neighbor, she overheard him, and exclaimed, "That is my brother. I know his father's voice." He is a sound, strong, common-sense Gospel preacher, and is steadily laying up treasure in heaven, which he will assuredly go to enjoy.

Still another of the leaders is Brother Adams, elected this term and last to General Conference. A man who surprises you by his success till you study him. Unobtrusive, speaking little, but attentive, alert, complaisant, frictionless, he runs oil-like in the grooves of duty. Native to the State, and to the former condition of most of the ministers, he starts out with a capital that but few possess. And he knows how to utilize it. Seldom will one find a safer and sweeter spirit.

The young men of this Conference are exhibiting evidences of the beneficial effects of their University. A group of them bearing the name of Shumert, are especially attractive, comely, modest and intelligent, and they win all hearts. "He is as good as the Shumerts," was the highest praise an older could give in recommending a candidate. There are five of them, sons of two brothers. They will be heard from yet in all the Church.

There are quaintnesses here as elsewhere. A terrible following of slavery sometimes reveals itself in scandals that attach themselves to members. The Conference is rigid against these offenders. One old brother, denying the necessity of such rumors, exclaimed, "There is no step after me!" He was hounded from his work because of his faithfulness to the Union, and did not dare to return thither, not even to see his family.

Not all the brethren were of this heroic mould nor of that of Oscar Carter. Among those appearing for full admission was a middle-aged brother of respectable appearance and talents. The class being questioned on the use of total abstinence except this brother, who hesitated, and finally confessed he took a little in his pepper tea quite regularly. The Conference discontinued him because of his devotion to pepper tea.

There were other noteworthy members, but your space is getting terribly contracted these months. So I spare you. How I could dilate on Dr. Rust's earnest appeals! Like as a father did he cheer and stir his children. Brothers Hartzell and Chrusch spoke to edification, the latter getting up a great shout in the camp. I could tell of the courage of Brother McLochlin, a story that ought to be spread out in full before the eyes of all the Church to teach who

and what manner of spirit are our worst foes here. Of the postmaster of the place, against whose door, only last election, a coffin was set with his name on it, that fell inward when the door was opened. His plucky wife refused to open the office, because she said there was, in the judgment of the towns-folk, a dead body in the house, and she could not do business under such circumstances; so they came for very shame and removed the coffin, and left the corpse alive; how, also, he had to be escorted home from the polls by a Democratic friend armed to protect him, an official of the United States Government in the exercise of his liberties as a voter. All this, and a thousand-fold more and worse I dare not tell.

The brethren stand, full of courage and faith. When the Scripture lesson was read, "Behold, I send you forth as sheep in the midst of wolves," how perfectly did Christ seem to speak directly to them! Read that whole chapter and see how exactly it fits the case of these your brothers to day.

But they march forth courageous and to conquer. If they fall they rise again. They are determined to subdue that State unto Christ. They will do it. The enemy may triumph for a moment, but the Lord will destroy him by the brightness of His coming. Pray, all the Church, for these most imperiled of your brothers and sisters to day. Pray for our ministers and members, in this lovely State, now under the hoof of Satan. May God send it and them a speedy and glorious deliverance!

THE CHINESE PROBLEM.

BY REV. L. T. TOWNSEND, D. D.

SECOND PAPER.

This topic has already been considered in its relation to both international politics and political economy. This next thought demanding attention is, THE CHINESE AND THEIR EDUCATION.

There can be no question as to the ability and the enthusiasm of the Chinese in acquiring the English tongue, and especially in learning religious hymns and songs. The *Vallejo Chronicle*, in a recent article, says that the Chinese in the schools of that place manifest a perfect mania in the pursuit of knowledge.

Owing to a scarcity of funds, Rev. Mr. Pond has been obliged to diminish the number of schools in certain places, but says: "I do not have very good success in trying to cut down the work. Even Antioch school did not close at my bidding, but reported itself alive and more flourishing than ever." That is, so eager are these people in their school work that even without teachers or pecuniary aid, schools, once opened, are not suffered to be closed, but the pupils continue the organization and their studies as best they are able.

This enthusiasm is far from being local or sectional; it is national. The same intense application and marked success are witnessed in San Francisco, Los Angeles, San Jose, Stockton, Sacramento, and in the towns and cities of Oregon. In and about San Francisco, alone, there are twenty flourishing schools taught in the English tongue. During the month of November last, four hundred and eighty-three Chinese attended the schools under the exclusive patronage of the American Missionary Society. They showed great interest, mastered their tasks easily, and were unexceptionable in their deportment. Of the Presbyterian mission school of San Francisco, which does its teaching in the Cantonese dialect, a recent visitor says: "The houses were densely packed. I should say there were eight hundred Chinese, mostly young men, who invariably expressed interest in the services, which were conducted without sensational effort to excite wonder at the cost of solemnity. Printed hymns, part in English and part in Chinese, hung on the walls. My eyes beheld with astonishment the earnestness displayed by these naturally undemonstrative Chinese as they applied themselves to their books."

An American-Chinese school-room is uniformly found to be a veritable hive of industry and activity. The rooms we visited in August last were comfortable, but far from pretentious. The teacher passed busily from one pupil to another, giving ten or fifteen minutes to each. Often voluntary assistance is rendered by Christian gentleman and ladies. Those pupils who have made considerable progress, especially if converted, are at length placed in charge of small classes of beginners.

The method of instruction is almost exclusively that of our public primary schools, in which the alphabet of the written language is placed in the hands of the beginner, instead of teaching him to translate from one language to another. The Chinese display wonderful aptitude in acquiring correct pronunciation; and it is generally understood that an educated Chinaman, owing to certain similarities of English and Chinese sounds, will pronounce English after an equal amount of in-

struction, more perfectly than any other foreigner. The home methods of education are such that those who have been in the schools of China become easily proficient in those English studies in which the verbal or technical memory is called into special requisition. Two or three lessons of an hour each are ample to enable such scholars to master completely the "a, b, c's" and "a, b, abs."

In the matter of singing, it is worthy of note that the Chinese learn by ear; with but little practice they sing the common tunes and words with commendable accuracy, and take such pleasure in the exercise that the denominational schools which have the more singing will win the larger number of scholars. While not much has been attempted besides teaching them to read the Bible, and to sing religious songs, though limited instruction has still been given in geography and arithmetic, that they are far from being the most desirable companions. As they are the matter of singing, it is worthy of note that the Chinese learn by ear; with but little practice they sing the common tunes and words with commendable accuracy, and take such pleasure in the exercise that the denominational schools which have the more singing will win the larger number of scholars. 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SERMON
BY REV. BISHOP M. SIMPSON,
DELIVERED BEFORE THE NEW ENGLAND
CONFERENCE.
(Reported by Rev. W. D. Bridges.)
[Concluded.]

The testimony you can give must be to that which you have seen in others or feel in yourself. I trust it will be your privilege to bear testimony like the disciples of old; to the power of the Gospel, to its effects upon others, and that you may be enabled to say: "Even under my preaching, poor and feeble as I was, the wicked man became virtuous, a bad man became good, the thief became honest, the drunkard lost his passion for drink, men of all grades were brought to the foot of the Cross, and the Gospel proved itself to be the power of God unto salvation."

But, my brethren, any wicked man could give the same kind of testimony as that. The drunkard in the saloon, whose companion was changed, could testify as to that change as well as you can. It does not require a good man to give testimony to the fact in his vicinity, and if your testimony is worth anything more than the wicked man's in society, it must be as to something you have realized in yourself. The power of the Christian ministry, therefore, in its witnessing capacity, results in "what Christ did for me." To that point you must come. We must be able to state, "one thing I know, whereas I was blind, now I see." You must be able to tell men, "though sin has bruised my consciousness, the burden is done away." If you cannot state that, and describe the mode by which the change was wrought in your heart, if you find a man who is anxious to have his sins pardoned, and who desires to hear the message from you, you are not doing the work of Jesus.

Brethren of the Church, this office of the ministry is yours, as well as that of the minister. The minister has other offices, but the testifying is common to every child of God. Wherever God pardons sin, He intends that man to be a witness of the fact, and I tell you, if you are a babe in Christ, if Jesus has blessed you, you must be a witness for Him. A witness for Him in the circle where you live, in the family, among your friends, and you must tell what things God has done for your soul. Unless you become a witness for Jesus, you will lose out of your heart the fire and power of the Gospel of our Lord Jesus Christ; and you will go on your way feeble and lean through this world, because God calls upon you to testify, and you refused to do so. I am not saying that you should always be giving testimony. I am simply saying that you are a witness. If Jesus should summons you in the case on trial before the world, you must not refuse to give your testimony in behalf of the Lord Jesus. And men want something more. They want to know whether this Gospel has power to overcome all the evil appetites of the human heart, and whether there is strength in it to keep a man pure and spotless unto the day of our Lord Jesus Christ. How much strength there is in it! and the human heart is longing to know that.

Therefore, if you would fulfill the great end of your ministry, you must testify that God has power to cleanse from all unrighteousness. It is of this that God gives power to testimony. Have you felt in your own heart, and can you stand up saying before the world that God has so taken possession of you, that you dwell in Him and He in you? I am not advising you to utter this testimony out of time, to cast your pearls before swine, but if you are to have the full power of your manhood, you must have the experience to which you can testify, and be able to say: "Through Christ strengthening me, I can do all things." "I can triumph over besetting sins. I once went astray, but now I walk in the commandments of the Lord Jesus. This is the testimony you must be able to give. I am glad there are witnesses being raised up. There is something in this I confess I do not always understand. For instance, physicians tell me that if a man drinks to some extent, the coats of the stomach become inflamed, the appetite becomes a second nature, and it is not possible to make a physical change through a moral idea; and this seems to me plausible.

A man went to a friend of mine the other day, and told him of the wondrous change wrought in himself. He had been a drunkard for years. He had reformed. Three months had passed at the time he called upon the friend, and he said, "Since the day I gave my heart to God, I have never had the appetite for strong drink." "Well," said the minister, desiring to examine the case particularly, "How long have you been in the habit of using intoxicating drinks?" "For twenty-five years." "How much did you use?" "I used a quart of whiskey every day, and yet," said he, "since the day God converted my soul, I have not had a single desire for strong drink." There is a witness that is worth something to the man struggling against the appetite. I cannot give that testimony, but that man can give it, and if you have such an experience, you are needed as God's witness; and so, when the poor drunken man comes along and asks, "Can I be saved?" the man gives answer, "Yes, yes, I obtained salvation." "Where?" "At

the Cross." "How?" "Trusting in the blood of Jesus." "How have you been kept?" "Looking at the cross unto Jesus, I have stood steadfast and always abounding." This testimony is worth something in this world, and you and I need that testimony. I do not know how it is, Christian friends, with you, but when I was seeking Jesus, it so happened that I sought Him for years, and my mind was tossed by every skeptical doubt that ever assailed the soul of man; and I fought my way, thus struggling and anxious, a little longer, and I tell you that outside of reading the Word of God, nothing did me so much good as going to some one that had a heart of sympathy, and asking, "Did you really find peace? Could you trust in Jesus? Was it something certain to you? Did you know your sins were forgiven?" And when I listened to such testimony, how it encouraged me and strengthened me for further conquest, until at last the rest came, and my soul, which had been tossed on the billows of a troubled ocean, found peace in Jesus. Then I could tell the others what I had found. That we may be effective ministers it is necessary that we should be endowed with power from on high—the power of the Holy Ghost.

There are two or three thoughts connected with this passage which I will sketch briefly: When Jesus sent out His disciples on earth, He said, "Unto any city of the Samaritans enter not, but go to the lost sheep of the house of Israel," and not outside of them. And after He rose from the dead, He said, "Tarry ye in Jerusalem until ye be endowed with power from on high." It seems that Christ saw there was to be great success until there was this power from on high, and that was not to be obtained until after He ascended to glory, for it came as the proof of His ascension. He received gifts for men, and sent them down to the helpless sons of men. What was this power? I have tried to fancy it, but I confess I do not fully understand it, and there are mysteries I cannot fathom. "Oh, the depth of the riches, both of the wisdom and knowledge, (and grace, too,) of God."

There are a few things I can say in regard to this power:—

1. It is not gained from learning. Now good as learning is (and do not understand me to decry it), all science is nothing but taking into the soul the thoughts of God. I do not care whether you go to the heavens or the depths, or all around this earth, all science is grasping the thoughts of the mind of God when He made the heavens and the earth; and the more we travel upward, the nearer we are getting to His thoughts. But this power does not come from human learning, for the apostles were not sent to school to acquire it. They had been to Jesus, but they had not obtained it by association with Him.

2. It is not to be found by going to the church of God, by becoming members of the church, or being associated with the best of men or ministers. The apostles associated together without it. They walked with Jesus without it. They could not, therefore, come from association.

3. It does not come from discovery, merely, of any new relation subsisting between us and the care of God. I think the disciples understood this when Christ breathed upon them and said: "Receive the Holy Ghost." They understood their relations to the Father and the Son, and the coming grandeur, in part, but that did not end them with power.

4. Nor does conversion of the soul confer this, for the disciples were converted men. They were disciples when Jesus stood in their midst, and breathed upon them, when He called the backslider Peter to Himself, and proud Thomas to touch Him. Thomas did not need to put his fingers into the print of the nails, but cried out in the rapture of joyous certainty, "My Lord and my God!" Yet, after all this, they were to stay in Jerusalem that he feels His arms about him. He forgot himself, standing under the Cross, and is indeed, a power when inviting sinful men to come to the Lord Jesus, and be saved.

Such are some of the elements of power—confidence and boldness, and the intimate presence of the Lord Jesus. I am here to say this morning to my brethren in the ministry, that they may all have this power. Not for a Paul merely, not for these fathers merely, who are passing away, but for you and for me. My younger brethren in the ministry, if Peter had it, and Paul had it, and John had it, and Barnabas had it, there is enough left for you to possess it, and for your sons in the ministry when the ages shall pass away. When that thousand years shall roll around, this grace shall still be fresh and free. There will be enough for all the ministers of the Lord Jesus Christ everywhere. It may be a kind of enthusiasm of the Spirit, an enthusiasm of the Gospel. It is what is promised in the Word of God. It is God's Holy Spirit that was to come down upon apostles and preachers, and all His servants everywhere. This gift, therefore, fits us to be a testimony in every place. Wherever the Church receives this blessed baptism, it longs to go and it obtains the command. The man who receives it fully receives his marching orders.

Jesus says, "All power is given unto Me in heaven;" "go ye, therefore, Power is given. "Go!" Here, then, is the mission of the Church, and the distinction between the resting Church and the marching Church. The resting Church is drilling all the time, like the soldiers in the camp, getting ready

for the service, guns all burnished, and everything in perfect order, and they say, "What a beautiful set of soldiers we are, and how well-drilled!" But how much will they accomplish if they stay in the camp? It is necessary to be drilled, disciplined, endued with power from on high, but when the Church gains the power, Jesus says, "Go!" and there is no limit but the ends of the earth. You may take a Church, for instance, in Lowell, it may be a very fine Church, having a beautiful building, an eloquent minister, cushioned seats, a delightful choir and an excellent organ, everything and anything, but if that Church has not the mission of the Spirit that caused it to earnestly desire to go and send the Gospel to the ends of the earth, it has not yet got the baptism of the Holy Ghost.

I have heard, in the early days of the Methodist preachers, of one who was sent to a place where there were no religious men. He stopped at the hotel. The landlord was a rough man. Something occurred which gave him reason to think the man was a minister. As soon as the man could, he withdrew from the miscellaneous, rough company, and went to his room. The landlord went after him and knocked at his door. Entering, he asked, "Are you a Methodist minister?" He told him he was. "Well," said his host, "You will not do much in this country, for the Methodist ministers that I knew were not afraid to face the devil anywhere."

I have heard of one of your sons who proposed to carry the flag into other countries. He took it to England and went through it, foot after foot, walking across that land, carrying the flag everywhere. This is the way the bold Christian advances wherever he goes. He walks by the flag—by the Cross—and does not want to hide his Christianity. He hangs out the star-spangled banner of the Cross everywhere embazoned with the blood of Jesus, and then walks under that banner. There is not only this element of boldness connected with this baptism of power, but there is also an element of confidence in the issue of the Gospel.

We preach, oftentimes, and I confess myself guilty (I do not speak of the sins of others, without taking the full share myself), and I have been ashamed, sometimes, when I have preached, not expecting results to follow. The disciples expected people to be converted while they talked; and when they received power from on high, three thousand people were converted in one day. Was the Gospel any more precious then than now? Did people need it then more than now? Was more power needed then than now? I have the same Gospel Peter had, the same Savion Peter had, and I am sent to preach as truly as Peter was. I have the same Holy Spirit promised to me that came down upon Peter, and if no cloven tongue of fire comes upon my head, I have the same fire in my heart, and why should I not have the assurance of success? To-day the Gospel is the power of God, and to-day, in these galleries, and on this floor, the spirit of God is filling the hearts of these young men, and I say to you, "Come to the cross of Christ!"

There is another element beside this boldness and confidence, and that is the conviction of the intimate presence and inflowing strength of the Lord Jesus Christ into our hearts. This is not always the case with the minister, but it is his case when he is successful. I speak to those in the ministry who recall the days of other years, and I know they will agree with me, that there have been times when in their preaching they felt, somehow, as if they were lifted up and sustained strangely, as if they could take into their arms the cross of Christ; their power has seemed unearthly, they have felt as if God had given them the hearts of the people; and as the result the tears flow, sobs burst forth, and they say, "Men and brethren," "what must I do to be saved?" Oh, the triumphs of the Gospel! I have seen whole congregations moved by the electric thrill. I have been moved, and especially when a boy, in the congregation, in a most powerful manner. It is when a minister gets so near Jesus that he feels His arms about him. He forgets himself, standing under the Cross, and is indeed, a power when inviting sinful men to come to the Lord Jesus, and be saved.

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**A SABBATH IN BALTIMORE
TWENTY YEARS AGO.**
[By an Occasional Correspondent.]

Old Cato Blake "lifting a collection"—an exciting scene.

Having been previously told that the officials would manage their own collection, the writer, on finishing his sermon, stepped down to the altar and requested them to proceed. Pointing to old Cato Blake, a leading spirit among them of some "threescore and ten years of age," they called out, "Cato! Cato!"

Old Cato then arose, and looking very significantly all around on the audience, and then at their nice new church, began in his peculiar negro style to say, "Brundt, dis be good house. Do Lord be good to us to gib us dis nice house—yes, dis be good house. Bress de good Lord, for so good a house! Now we gwien to lift a collection, an help pay fort. We'll lift the gole dollars, an put um down here on dis marble table (looking sharp at it), yes, marble table. It be a marble table. Now I lift dis gole dollar (taking one from his pocket), and I put it right down here on dis marble table. Who'll lift anudder gole dollar?"

No sooner had he said this, than they began to rush for the table with their "gole dollars." When a little weariness seemed to come over them, old Cato called out to the choir (for they had a choir) and said, "Come brudren, now sing us a song of Zion!" The choir struck up their "song of Zion" in real negro style, producing a wonderful impression on that negro audience. They shouted, and jumped, and cried for joy, old Cato exclaiming, "Dat be better dan all de tammarin music in de world. Dat be with anudder gole dollar," and down went "anudder gole dollar" on the pile. "Now," said he, "who'll lift anudder? an who anudder?" The "gole dollars" came in thick and fast, under great excitement, for as the people passed and repassed each other, they laughed and joked merrily, while lookers-on shouted and wept, and laughed most heartily and sincerely.

When weariness became visible, old Cato would cry out, "anudder song of Zion, brudren!" The song being sung, old Cato would say again, "Dat be better than all de tammarin music in de world. Dat be with anudder gole dollar;" and so it went on till they seemed to exhaust all their "gole dollars." But a "song of Zion" would put all right for lesser sums; for while they sang, some would shout and jump and jerk, and others would cry and laugh for joy. Then old Cato led off with a half dollar, and others followed, till it seemed that they had no more to give. Thus it went on for perhaps an hour. The scene was indescribably exciting, and was grandly managed by old Cato. We strangers looked on with amazement, and wept profusely to see those poor creatures "lift" so enthusiastically to liquidate their church debt. How much they raised we did not ascertain, but considering their poverty and oppressed condition they contributed wonderfully. If our people, who have abundance, would "lift" as liberally, according to their ability, we should have no more grumbling over church debts.

If Dr. Ives, or any of his kind, can "lift a collection" to liquidate the debt of any of our expensive churches with more tact, or with better success, than "old Cato Blake" lifted that collection, "may I be there to see!"

New Hampshire.

TOO MANY COLLECTIONS!
A pastor sends me the following statistics of his circuit:

"I have 267 members in full connection, and 100 probationers on my charge. Sixty-seven of them use tobacco, and on making inquiry of each one, I find they have spent for that article in a single year \$845. The entire membership, with the aid of the outsiders, gave to pay the pastor and Presiding Elder, Conference claimants, Missions, Church Extension and Freedmen, \$841. "One member confessed to spending \$145 for tobacco. His contribution for Church Extension was 66 cents. Another confessed to an expenditure of \$91 for tobacco. His contributions stood thus: Missions, \$1; Conference claimants, \$1."

It is to be feared that these are far going by unusual cases. There are many professing Christians whose regular contribution will stand, "more for tobacco—a hundredfold" than for the conversion of the world."

ANTI-TOBACCO.

Our Book Table.

Every reader of those charming volumes of Augustus J. C. Hare upon Italy—"Walks in Rome" and "Days Near Rome"—will be ready to welcome warmly his new work upon THE CITIES OF NORTHERN AND CENTRAL ITALY. It forms three duodecimo volumes, and is very finely printed, with numerous illustrations from original sketches, by George Routledge & Sons, 466 Broome St., New York. Like his predecessors, it is not the hasty sketch-book of a rapid tourist, nor a gazetteer like the popular hand-books, although it contains all the important topographical information, catalogues of rare objects to be seen, and of the chief attractions of the public galleries; but in addition to this, it gives the result of the careful personal observations, the leisurely and loving study, the poetic suggestions, and the literature of the portions of this storied land least visited and written about by the innumerable tourists of our days. Mr. Hare does not appropriate all the results of the unity of Italy, and sold eight thousand copies of the "Manual" alone."

Of course, every system of phonographic short-hand has merits peculiar to itself, and many adherents. My own preference, of course, is first, the system of Benn Pitman, then that of Isaac Pitman, and lastly, that of Mr. Graham. A person who masters either of these will be able to report *verbatim*; but let no one undertake to learn either with which he is going to master it without a teacher, so that he can report in six months, unless he can devote his whole time to the study. If he can do this, he may be able to report in that length of time, but with other duties demanding his attention to such an extent that he can only devote one or two hours a day to it, he will find that a much longer time will elapse before he will be able to report *verbatim*.

Auburn, N. Y.

Ginn Brothers issue a useful text-book, in the department of Rhetoric, entitled OUTLINES OF THE ART OF EXPRESSION, by J. H. Gilmore, A. M., of the University of Rochester. It is comprehensive, clear, well illustrated, and meets an important want in our training in English literature.

pendence, for the care of themselves. These volumes will prove to be far the best handbooks for the upper portions of the peninsula, as his previous volumes are for the ancient and modern Rome. They also form the next best compensation to the tour of Italy itself, as is much cheaper and far less fatiguing to visit these cities in this way, and doubtless one, in the careful perusal of these volumes, will have a far more intelligent idea of the country and its treasures, than from the hasty sight of many summer travellers through the few streets, the churches, and galleries of the principal cities.

A fine representative Scotch fatigued the late cultivated and universally esteemed Dr. Norman Macleod, as given in the first volume of the admirable life prepared by his brother, Rev. Donald Macleod, B. A., and published in two handsome octavos by Scribner, Armstrong & Co. It seems but the other day that we were reading after his exulted and lively pen, his charming work upon India, entitled "Eastward," and written just after his return from an extended tour over that country, and his previous entertaining tour upon Egypt and the Holy Land, which he christened "Peeps at the East." He was an artist with both pen and pencil, full of genial humor, and one of the most delightful of traveling companions. He was an able and popular clergyman of the Established Church of Scotland, remaining in her ranks when the conscientious and courageous brethren, protesting against the interference of the State, went out from their kirk and their assured salaries to form the Free Church. Dr. Macleod was a man of catholic spirit, an eloquent preacher, and a specially happy platform speaker. His biography is largely made up from his wide correspondence and his full diaries. The work is well done by fraternal hands, presenting a true picture of a man-sized, hearty, vigorous, very witty and genial man, and beloved Christian minister. The late additions to the biographical shelves of our libraries are particularly attractive, and this one is not behind its predecessors in its special illustration of cultivated professional life.

The same house adds to its valuable "Youth's Illustrated Library of Wonders" an interesting volume upon ARMS AND ARMOR, IN ANTIQUITY AND THE MIDDLE AGES, with a Descriptive Notice of Modern Weapons. It is prepared by Charles Boutell, M. A., and is fully illustrated.

Some publishers have issued another epochal volume, in their popular portable series of "Histories of Modern Times. The present volume is THE AGE OF ELIZABETH, one of the most important and interesting in English history—the period of the great political struggle between Protestant and Roman Catholic powers. The volume is written by Mandell Creighton, M. A., late Fellow and Tutor of Merton College, Oxford. These volumes are admirable additions to our books of reference in high schools and academies.

Hurd & Houghton issue a volume at a favorable hour, in view of the discussion now going on in the city. It is entitled THE SANITARY DRAINAGE OF HOUSES AND TOWNS, by George E. Waring, Jr. The author of that very entertaining and instructive volume, entitled "A Farmer's Vacation"—an admirable sketch of careful observations in Holland, Normandy and Brittany—Mr. Waring invests a rather uninteresting but vital subject with much interest. He fully considers, with abundant illustrations, the whole question of drainage, its necessities, the perils of neglect, its various modes, and their comparative merits and expense. It is a volume to be generally read in this vicinity, that we may act intelligently upon the plans that will be submitted to the citizens for their judgment and suffrage.

From the same house we have a pleasant little quarto monogram upon CHARCOAL DRAWING, by Auguste Allende. Translated by S. D. W. Thus all forms of art are being embodied in preliminary text-books, giving our young people of taste and genius every facility that could be asked for instruction in its various branches.

T. Whittaker, 2 Bible House, New York, issues in a duodecimo of 200 pages a convenient and sufficiently full report of the doings, and a summary of the results of the late celebrated Conference held in Bonn. The work is entitled REPORT OF THE UNION CONFERENCES HELD AT BONN, under the Presidency of Dr. Von Döllinger. Edited by Dr. Fr. Heinrich Reusch. Translated from the German by Rev. Samuel

MAINE CONFERENCE.

[Continued from our last paper.]

FRIDAY — THIRD DAY.

After the usual devotional service, the Conference was opened by A. Hatch.

D. B. Randall presented the Centennial report, which was adopted and ordered to be published in ZION'S HERALD.

The class for admission was full were called, and were asked the requisite Disciplinary questions, after which they were eloquently addressed by Bishop Haven, J. W. Johnston, B. F. Pease, David Pratt, Jr., D. M. DeHughs, C. E. Lindsay and A. Cook were admitted, and elected to deacon's orders.

C. W. Bradlee and Sylvester Hooper were elected to deacon's orders.

The election of delegates to General Conference was made the order of the day for to-morrow at 10 A. M.

Dr. Vincent, A. S. Weed, and Rev. J. D. Knox, of the Kansas Conference, were introduced.

A partial report from the educational committee was presented by W. W. Baldwin, and the Conference was then addressed by Rev. D. H. Ela who represents the New England Education Society.

D. B. Randall moved the appointment of S. Allen, K. Atkinson, F. Grovernor and G. F. Cobb, on the time of holding the annual sessions of our Conference. They were appointed.

The Minutes read, notices were given, and Conference adjourned.

At 2.30 P. M., C. C. Munger preached the Centennial sermon which was an able production.

The evening was devoted to the Freedman's Aid Society. Dr. McCabe was present and gave one of his thrilling addresses.

SATURDAY — FOURTH DAY.

Conference opened with prayer by Dr. C. F. Allen. S. F. Wetherbee, of the board of stewards, reported the basis of claims for Conference claimants. Conference referred the whole matter to the stewards.

Conference ordered the Bible collection to be paid to the agent of the American Bible Society.

Took up the Fourth Question. H. C. Sheldon and A. F. Chase were admitted in full, and elected to elder's orders.

Took up the Nineteenth Question. W. J. Murphy, George B. Hansford, S. Hooper, J. T. Blades, C. W. Bradlee, and R. G. Green were elected to local deacon's orders. Dr. Vincent addressed the Conference in the interest of the Sunday-school and tract causes.

Dr. S. Allen presented a report on Presiding Eldership, and D. B. Randall presented a minority report on the same. The reports were laid on the table, and the order of the day was taken up, namely, the election of delegates to General Conference. Conference ordered the election to be by ballot. K. Atkinson, J. W. Johnston, J. R. Day and C. Munger were appointed tellers. Ballot was taken, and the tellers withdrew. Rev. Mr. Dickerman, delegate from the General Conference of the Congregational Church in Maine, was introduced and addressed the Conference. Rev. Mr. Downs of the New Hampshire Conference, and Revs. S. H. Beale, Hanscom and Springer, of the East Maine Conference, were introduced.

Dr. McCabe addressed the Conference.

The relation of W. H. Foster and H. Crockett was changed to supernumerary without appointment. S. M. Emerson was changed from supernumerary to effective.

R. D. Dunn was elected trustee of Wesleyan University. Conference adjourned until 2 o'clock, P. M.

In the afternoon, Rev. N. C. Clifford conducted the opening services, E. Robinson in the chair.

Dr. S. Allen reported the memoirs of Dr. George Webber, P. C. Richmond, Marcus Wight, B. Burnham, J. E. Walker and H. B. Abbott. A memorial service followed, occupying the greater part of the afternoon.

Rev. A. Sanderson led the Conference in prayer, and O. Fuller, D. B. Randall, J. B. Lapham, R. H. Kimball, J. Collins, C. W. Morse and Dr. C. F. Allen addressed the Conference in regard to the character of these noble men of God. These very affecting exercises were closed with prayer by Father Lufkin.

The Conference tellers reported the ballot for delegates. P. Jaques, having a majority of the whole number of votes, was declared elected. S. F. Wetherbee and H. P. Torsey, having the next highest number of votes, were elected by hand vote. A. S. Ladd and I. Luce were elected alternates in the same manner.

In the evening Conference was opened by A. W. Pottle. Dr. S. Allen presented a report on education.

Dr. Vincent presented the Sunday school interests.

A. S. Ladd, J. Budden and L. H. Bean were appointed committee of the Ladies' and Pastors' Christian Union.

Took up the Second Question, and L. H. Bean, H. K. Hastings, L. P. Frost and C. H. Sweatt were admitted on trial.

FRIDAY — THIRD DAY.

At 8 1/2 o'clock the Conference convened for the morning prayer-meeting under the leadership of W. H. Hyde, which was a season of grace and blessing.

At 9 the business session was opened, Bishop Ames in the chair. The Fourth Question was again taken up, and J. K. Fuller and Leonard Dodd were admitted into full connection and elected to deacon's orders.

A. Ball was re-admitted, and A. B. Kelley was received as an elder from the Methodist Church.

Took up the Second Question, and L. H. Bean, H. K. Hastings, L. P. Frost and C. H. Sweatt were admitted on trial.

The place of holding the next Conference was considered, and — there being no invitation presented — the whole matter was left in the hands of the Presiding Elders.

At ten o'clock, the hour previously appointed, the results of the election of delegates to the General Conference were as follows: Rev. W. R. Puffer, Presiding Elder of the St. Johnsbury district, R. Morgan, Secretary of the Conference, and J. D. Beaman, Presiding Elder of the Springfield District, were elected, with H. Webster and A. L. Cooper as reserves.

The Lay Electoral Conference elected

Chandler, H. C. Sheldon and J. W. Smith were ordained elders by Bishop Haven.

The evening was devoted to the missionary anniversary. The speakers were Bishop Haven, Dr. C. F. Allen, and Dr. McCabe.

MONDAY — SIXTH DAY.

Conference was opened at 8 o'clock A. M., by W. B. Bartlett, Bishop Haven in the chair.

The report on tobacco was presented.

The Tract report, Family Worship, and Freedman's Aid were presented, and the stewards reported.

C. H. Zimmerman was granted a supernumerary relation.

The report on Temperance was presented.

W. F. Marshall was received on probation.

Gardiner was selected as the seat of next Conference.

C. J. Clark, of the New England Conference, was introduced.

Sundry complimentary resolutions were offered at this juncture.

Examining committees and visitors were appointed.

N. C. Clifford received a supernumerary relation.

The Bishop then addressed the Conference and read the appointments, which may be found elsewhere. K. A.

VERMONT CONFERENCE.

[Continued from our last paper.]

THURSDAY — SECOND DAY.

After a precious meeting for prayer and praise under the leadership of J. L. Smith, one of the older members of the Conference, the Bishop, at 9 o'clock, called the Conference to order, and the Disciplinary questions from the Third to the Ninth were taken up, and nearly all of the cases coming under them were disposed of as follows: G. L. Wells, A. J. Hough, L. E. Rockwell, J. I. Cummings, W. N. Roberts, O. S. Basford, C. Parkhurst, J. H. Hale and O. W. Barrows were continued on trial.

J. O. Sherburn, O. A. Farley, S. S. Brigham, E. S. Locke, J. H. Winslow, T. Trevillian, W. A. Bryant, P. Mason Frost, A. M. Folger, Robert Sanderson, G. F. Buckley, G. H. Hastings, E. W. Culver, S. C. Vail and O. D. Clapp were admitted into full connection, and such as had not already received deacon's orders were duly elected to the same.

Julius Leavitt, J. E. Knapp, C. H. Leverton, M. D. Johnson, J. C. Langford, R. J. N. Johnson and Z. Kingsbury were passed to the deacon's of the second year.

Walter Underwood and A. H. Webb were elected to elder's orders.

H. P. Cushing, D. H. Megahy, A. H. Honinger, R. Painin, S. L. Eastman, A. F. Jenkins, and A. T. Bullard were continued on the supernumerary list.

A. Hitchcock, H. Eastman, J. L. Smith, A. S. Cooper, A. J. Copeland, D. Field, G. B. Houston, I. Beard, P. Frost, H. Hitchcock, N. W. Scott, J. W. Spencer, P. P. Ray, W. J. Kidder, R. J. N. Johnson, D. Wells, E. S. Morse, A. G. Button, E. D. Hopkins and C. Fales were returned supernumeraries.

The Bishop's address to the young men was up to the usual standard of such addresses, and was well received, except, perhaps, that the Bishop made a neat and happy speech in which he expressed a becoming pride in his own denomination. In reply to this, Bishop Ames told the story of a deacon who had lost a child, and at the funeral, feeling that he ought to say something in appreciation of his neighbors' kindness in his affliction, remarked that he was very thankful to them for their sympathy, but was sorry that the child was no bigger.

Chaplain McCabe, at the request of the Bishop, sang the "Trundle-bed" and "The Blind Girl's Song," after which the Conference adjourned.

At half-past two in the afternoon, Mrs. Wittenmyer spoke to a full and delighted audience on the subject of the Ladies' and Pastors' Christian Union.

In the evening at 7.30 Chaplain McCabe gave one of his best addresses to a very large audience on the subject of Church Extension.

THURSDAY — THIRD DAY.

At 8 1/2 o'clock the Conference convened for the morning prayer-meeting under the leadership of W. H. Hyde, which was a season of grace and blessing.

The health of Mrs. Rev. G. W. Miller has so much improved that she hopes soon to accompany her husband to his new charge at Rockville, Conn.

Rev. James Porter, D. D., supplied the pulpit of the Mathewson Street and Trinity Churches on Conference Sunday.

Providence once in a while gets sight of one of our Bishops. Late ly has been gladdened by the presence of Bishop Ames, who spent several days in the city as the guest of John Kendrick, esq., and presided in the Mathewson Street and Asbury Churches. L.

The Conference tellers reported the ballot for delegates. P. Jaques, having a majority of the whole number of votes, was declared elected. S. F. Wetherbee and H. P. Torsey, having the next highest number of votes, were elected by hand vote. A. S. Ladd and I. Luce were elected alternates in the same manner.

In the evening Conference was opened by A. W. Pottle. Dr. S. Allen presented a report on education.

Dr. Vincent presented the Sunday school interests.

A. S. Ladd, J. Budden and L. H. Bean were appointed committee of the Ladies' and Pastors' Christian Union.

Took up the Second Question, and L. H. Bean, H. K. Hastings, L. P. Frost and C. H. Sweatt were admitted on trial.

The place of holding the next Conference was considered, and — there being no invitation presented — the whole matter was left in the hands of the Presiding Elders.

At ten o'clock, the hour previously appointed, the results of the election of delegates to the General Conference were as follows: Rev. C. F. Blades, C. W. Bradlee, W. Murphy, D. M. DeHughs, R. L. Green, S. Hooper, D. Pratt, Jr., George Hansford and G. D. Lindsay were ordained deacons by the Bishop.

In the afternoon Dr. Vincent preached from Eph. ii, 8. It was an excellent sermon.

J. W. Johnson, R. Vivian, Perry

A. M. Dickey, esq., of St. Johnsbury, and M. Jones of Windsor, with Judge Hall of Groton, and C. L. McAllister, esq., of Enosburgh, as reserves.

Under the call of the Sixth Question, Rev. N. F. Perry was elected to elder's orders.

Sundry reports were presented and were accepted by the Conference.

A memorial service was ordered for to-morrow morning at eight o'clock.

Rev. Mr. Alger, of the Baptist State Convention, was introduced and addressed the Conference. Also Professors White and Dorchester of the Montpelier Seminary, and Rev. J. Hayes, Rev. N. F. Perry, were elected to elder's orders.

Sundry reports were presented and were accepted by the Conference.

A memorial service was ordered for to-morrow morning at eight o'clock.

Rev. Mrs. Jennie H. Caldwell, a lady evangelist, is having wonderful success in Aurora. Hundreds have been brought to Christ, and Galena Street Church, which came near being lost to Methodism, is now reaping an unusually rich harvest. These dark, stormy nights the house has been quite full. Last night the fiddler for the dancing club brought his boughs and boughs to the foot of the Cross and renounced his ways of sin. Several revivals are reported in the Fox River Valley. Elgin has had a union service for some weeks. Dr. Daniel is much encouraged.

The Lake Blue Camp-meeting Association were in session this week, and have arranged to have the camp-meeting begin July 5. The Sunday-school Assembly is called to meet on the same grounds, July 18. Splendid preparations have been made on these grounds, which are thirty miles north of Chicago, and near the city of Waukegan. The grounds extend from the railroad to the Lake one mile, with side track running down to the ample water front — picturesque and healthful, good shade, water, and all first-class appointments.

The interminable Brown, Hurd Church trial still drags on at Evanston about the 14th of June. Last year it was 253 strong, and this year a large attendance is expected.

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The Pastors' Theological Union is called again at Evanston about the 14th of June. Last year it was 253 strong, and this year a large attendance is expected.

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ZION'S HERALD.

THURSDAY, MAY 4, 1876.

The Seventeenth General Conference of the Methodist Episcopal Church opens in Baltimore, as we prepare to go to press (May 1). All the Bishops will probably be present at the opening, except Bishop Wiley, who now proposes to meet his colleagues next week. During the past four years there has been but one death in the Episcopacy—that of the venerable senior Bishop, Thomas A. Morris. Bishop Janes succeeds to this position in the Board by seniority of election, and long may his valuable life be spared to the Church! No Bishop, not even the venerable Asbury, has been more incessant in labor, or devout in spirit, or enjoyed more unreserved confidence and affection on the part of his brethren. Several of the Bishops show marks of age and excessive labor. The Episcopacy in our Church is no sinecure. It seems to many of us possible to limit in some measure the amount of travel which is exceedingly wearing, and so arrange the work of superintending as to make it more economical of valuable lives. This question will be carefully considered during this session. There are not many very important subjects coming before the body. We imagine, from the information we have received, that by a judicious compromise the Presiding Elder question will be settled without any very extended discussion. The question of divided Conferences at the South, on the basis of color, will awaken some debate, and the election of General Conference officers, as usual, will arouse as much interest as any subject coming before the body; but this exhausts more vital heat than time, and the agony will soon be over. We prophesy a short and pleasant session. We shall present every week a full epitome of the debates and accomplished doings of the Conference, and from time to time, give special letters and characteristic sketches. Many prayers, last Friday—the day appointed for a Church Fast—were offered for the blessing of God upon the deliberations of her delegates. The New England Conferences never had a more able body of representatives than they will have at the present session.

The "striking" article in the *Christian Advocate* of last week is the communication of Dr. Hatfield upon General Conference doings. He gives in his characteristic way some very wholesome advice to his fellow delegates, doubtless intending himself to be an example of the virtues he inculcates. We must confess that we have never been introduced to the class of ministerial schemers, or even heard of them, of so low and mean an order as some he pictures, who are teetotalers or beer drinkers, who practise Teutonic tastes, affect the higher life or the company of masonry, according to the company they seek to cultivate. The Doctor in his very wide itinerary in the Church has evidently fallen into unfortunate circles. In our honest New England we simply read with amazement of such unseemly possibilities, or even temptations, in the path of a devoted Methodist minister. But the Doctor's advice is excellent; to be economical, not multiplying offices or officers; not to elect a man to office simply because he happens to be a member of General Conference, but in every case to "get the best;" above all things to eschew simple place-hunters, to consider each candidate for one office, not permitting him to fall back upon a second choice—if he fails as Bishop not to make him Book Agent; and finally to weigh well the good advice so modestly given.

The veteran editor of the *Christian Advocate* takes a grateful retrospect of his long term in office (twelve years) in his last issue. He bravely stands up to all the legitimate criticism upon his career, disclaiming all apology for his editorial judgment on the score of physical sickness or mental aberrations. He stoutly affirms that he has borne all the way along a sane mind in a sound body; that weak nerves and a dyspeptic stomach are not responsible for any specially pronounced editorial that has set a thousand tongues in motion throughout the Church. He regards with pardonable complacency the almost constant increase of the subscription list of his paper, from the year of his first election to the opening of the present; but pays a deserved tribute to the efficiency of the publishers, especially during the last term, in pressing by all legitimate measures the canvas of the *Advocate*. He quietly intimates that he may be possibly exposed to the common fault of old men in holding longer upon a

public position than is advisable; but thinks there may still be "a future as well as a past for himself." There are, doubtless, a half dozen of admirable men in General Conference who would cheerfully relieve the rugged old chief from his labors, which are not altogether uncongenial but very exacting; but if either one of them should be happily elected to the place, he will be obliged to sharpen the nib of his pen, and challenge his highest powers, to keep the parsons of the "official" from missing the previous occupant.

Dr. Ordronaux is one of his admirable lectures, last week, before the law school of Boston University, upon the relation of dismal mental action to crime, had occasion to consider the great primary question of the nature of mind itself. Among a large number of physiological illustrations of the phenomena of mind, as entirely distinct from the organ through which it discloses itself and which is its divinely appointed instrument, he called attention to the well-known facts of memory. Upon what, he asked, are its records written? The substance of the brain, like all the other portions of the body, are constantly changing and being renewed. Upon what permanent surface, then, are the events engraven which we recall after a period of many years, when there has been in this time an entire renewal of the substance of the brain and the nervous system. He instanced the remarkable case of Macaulay, of whom his biographer records the fact, that in 1813, waiting for the coming of a coach in the room of a public house, he read over a poem in a newspaper. He never saw the printed sheet again, and never recalled the incident until forty years afterwards, and then repeated the poem verbatim. Where was it recorded? It could not have been upon the substance of the brain, for its sensitive atoms had been many times exchanged. It must have been upon the diviner essence that sits enthroned within the human frame, changeless, amid all its changes, commanding all its forces, seeing through the eye, hearing at the ear, and thinking with the brain.

One of the greatest questions to be considered as we enter upon our second Centennial, is how to govern our cities. So far, it would seem that popular government as it applies to large cities has largely proved a failure. Here the worst evils of democracy have been experienced. The evils will increase as we enter upon the third century, unless some efficient corrective is applied. What shall be done? The subject is worth the profoundest study of our wisest and best men. The Legislature of New York last year appointed a commission to devise a plan for the government of cities, of which Hon. William Evarts is the chairman. For nearly a year the commission has been at work upon their difficult task, and they now ask for an extension of time for making a report. The result of their deliberations will be looked for with lively interest.

TAKING COUNSEL FROM FAITH RATHER THAN FEAR.

It is well to have a clear apprehension of the most serious possibilities of evil in our condition, for then we can better prepare ourselves with adequate defences, even if we cannot prevent the anticipated trouble by a determined effort. But it is a disheartening process to be constantly looking upon the adverse side of our affairs. Some persons seem to have a constitutional perversity in this respect. It seems quite impossible for them to take hopeful views of things. They are always prophesying evil. The world is going to the bad, and the Church is helplessly following on the same track. They are never cheerful in their condition; in their own opinion they are never adequately appreciated; they do not expect to accomplish much, and are quite apt to fulfil their own predictions in this regard.

It is very depressing to be associated with such a morbid disposition. If it is in the pulpit, only extraordinary faith in the membership, and a special divine blessing, will insure any measure of success. Such a dyspeptic pastor has only the most despairing views of the condition of his people. He cannot think of preaching to sinners because the Church is in such a deplorable condition. He abuses those that do attend his services for the neglect which others exhibit in remaining away. He is constantly preaching the law as his people, in his estimation, are not adequately convicted of their sins and backslidings to accept the pardoning grace of the Gospel. If they are finally lost, he proposes to clear his skirts by faithfully and constantly rebuking their shortcomings and vividly picturing the inevitable ruin which awaits them. He does not approve of inviting an evangelist, or even entering upon special services for awakening a religious interest in the community, because the Church is in no condition to work in the Master's vineyard, or if sinners should be converted to take proper Christian care of them. So the whole blessed year is passed in one strain of Jeremiads, without Jeremiah's tears or hearty faith in God.

Where such a man is an influential officer in a Church, he fairly "sits down" upon all progress. He opposes instinctively every new measure. He has seen so many experiments tried that he has no confidence in them. He is sure the Church cannot endure the pecuniary burdens which rest upon her. It is only a question of time, and everything must be given up. He cannot see the righteousness of taking collections for other objects while they are behind hand in their own finances. The minister always lacks just the gift that is specially needed in such a Church as theirs. The year will end with a burdensome debt upon them, and this will surely frighten away the congregation. And

so on, to the end of the chapter, and sometimes to the end of his unhappy life, and sometimes to the death of not a few Christian enterprises, such a prophet of evil continues his uninspired valicinations.

Now there is nothing in this world that may not be improved. There is no desert that cannot in some way be recovered to fertility. There is a wonderful harmony in God's works. Underneath the barren sands of New Jersey and South Carolina, are found immense deposits of marl. This has only to be dug up and spread upon the sandy barrens, and they begin to blossom like the valley of the Lord. More abundant provision is made in the moral world. The infinite forces of providence, and the Spirit of God Himself, are ever moving towards righteousness and the ultimate redemption of man. In all hours of human despair, God raises up a Moses or a Joshua. There is no moral condition of a community or a Church that opposes any insurmountable obstacle to the divine energy. God works with His appointed instrumentalities. Their weakness, if consecrated, creates no impediments to the accomplishment of His divine purposes. He has not permitted the world or the Church to slip out of His hands. He has already, for our encouragement, outlined the future history of both. The world is to be redeemed. His Church is to prevail upon the earth. She is to be a pure, true and holy Church, bearing a faithful witness to the power of His Gospel.

God is ready to bless hopeless workers. He "loves a cheerful giver."

He has infinitely more interest than we can have in the perpetuity and prosperity of our Christian enterprises. One great end of the present depression in our material progress is to awaken our faith in the true source of spiritual progress. It is vital that we should learn that we cannot do without God. With our strong social position, our established institutions, our inviting churches, we find ourselves just as helpless and dependent, as to the great objects sought for by the Christian Church, and indeed for our current support, as in our days of weakness and humble provisions. God never failed His trusting people when they heartily sought His presence, and He will not fail us.

There are mountains now, apparently, in the path of progress before many of our institutions of learning and of charity, and there are not a few Churches struggling under heavy burdens. There is a resource that has not yet been tried to its full extent. "Bring ye all the tithes into the storehouse . . . and prove me now here with!" Let us take up the divine challenge, and work heartily and pray earnestly.

We trust the new ecclesiastical year throughout New England Methodism will open hopefully. We counsel our brethren in the ministry to take courage from their faith, and not despise before their fears. With God nothing is impossible. A mountain skims like a lamb before the all-conquering faith of trusting disciples. Everything can be done that ought to be done, and no one will be harmed. Let all our plans for the support of the Church and its ministries be made with a generous confidence in God's providence, and a loving apprehension of our obligations to Him.

REVIEW OF OUR MISSIONS.
The fifty-seventh Annual Report of the Missionary Society of the Methodist Episcopal Church for 1875 affords an interesting, and, in view of the times, a favorable exhibit of our missionary affairs. During that period the Society received \$673,025.25, and expended \$732,344.70, leaving the treasury in debt \$46,080.59.

The showing is favorable when we consider the unusual difficulty in raising money for benevolent purposes, and when we consider that despite the financial pressure the receipts of the Society reached so high a point. The highest amount received in any one year is \$686,380, in 1866; this fell in 1868 to \$606,661, and rose in 1873 to \$680,836.34 to decline again in 1874 to \$675,080. The decline of \$2,055 from last year is perhaps no more than might have been anticipated from the depressed state of business.

The large indebtedness remaining is the less hopeful side of the matter. The Society ought to secure a balance. At the same time, the amounts raised during the last two years give ample assurance that the Church will not be delinquent in the long run. The deficiency of the past year may be met by the larger collections of this year. All our pastors and Churches should see that this is done.

In turning from the financial exhibit to the mission fields, we find many hopeful indications. The work is divided into the foreign and domestic. In the former department our oldest mission is Liberia, commenced in 1833, among the Freedmen on the west coast of Africa, and with the hope ultimately through them of reaching the native tribes in the interior.

The high hopes that were at first entertained of our missions in this colonial republic, have never been realized. They were, perhaps, too sanguine. To expect large immediate fruits from a recently emancipated people, unused to self-dependence and thrown upon an inhospitable shore, was unreasonable. Not many white men would have survived under these conditions. The colony needs fresh blood, fresh enterprise, a fresh enthusiasm. The mission during the year has made an acquisition of 2,120 members and 200 probationers. Of these 300 are from the native tribes, a favorable sign pointing to the coming

day when lines of light shall penetrate the dense darkness of the interior.

South America, our next mission, founded in 1836, was long confined to a single city and to a single English-speaking congregation. More recently it has extended out among the natives. In place of the one missionary, we now have seven prosecuting their labors at Buenos Ayres, Montevideo, and Rosario, "three important points of the Rio de la Plata Republics, and have in each of these cities both English and Spanish charges in a healthy and hopeful condition with desirable results gained from the ranks of Romanism."

The Chinese mission was established in 1847 by the munificence of Dr. and Mrs. Phoebe Palmer. It is one of our most hopeful fields, having its headquarters at Foochow. It numbers 1,228 members with 646 probationers and 427 baptized children, an increase the past year of nearly 300. The mission comprises more than thirty circuits with seventy-one native preachers.

In 1868 a mission was opened in Central China, and now has six missionaries, two native helpers, about fifty members, several day school teachers, and a flourishing Sunday-school.

In 1869 the work was extended to North China with headquarters at Pekin, and has opened with encouraging prospects.

Six missionaries, with five assistants,

matter worse, these demonstrations are pretty sure to occur in a way and at a period that enable them to be turned to the advantage of some political scheme hostile to the government, which is quite liberal, and would be gladly freed from this annoyance.

These facts have led to the discussion of some very interesting questions as to the right of certain religious bodies to obtrude their services and offices so prominently on the public as to make themselves obnoxious to all others. And the Belgian journals are now quite busy in discussing the political and social side of these frequent demonstrations, and the danger of their unlimited continuance to the stability of the government. The matter even fills the columns of the celebrated *Belgian Review*, one of the sprightliest and most animated and liberal periodicals on the continent. According to an article of the constitution, religious societies have the privilege of public exercise of their religious offices, and the utterance of their religious convictions in the most unpreserved manner; but in the exercise of these concessions, they are not in any way to infringe on the rights of others.

The liberals declare themselves interfered with in the lawful occupation of their business by its frequent interruption in the thoroughfares, and the general demoralization caused by these frequent holidays at the bidding of rude country priests, and base their claims to redress on an article of the constitution which insures at any time the peaceful assembly of unarmed persons in enclosed localities without special permission of the police, but demands that all meetings in the open air must first obtain a special permission thereto. Now the tradesmen and workmen of Brussels, especially insist that this provision shall be extended to all these processions of pilgrims pouring into the city at any and every unexpected time, to disturb all municipal intercourse, and interrupt the ordinary course of trade; and thus there has arisen a bitter conflict between the citizens and the Ultramontane.

The latter insist that in earlier years they always had what they call the liberty of processions, and that this was even granted by the King; which is as true as far as it goes, but takes no notice of the greatly altered circumstances when these processions were few, at stated periods, and always loyal to the government, if, indeed, the thought of any political bias were present at all. The present constitution was formed at a period when the peaceful co-operation of all parties was expected in all religious devotions, and nobody had the remotest thought that such processions could or would be disturbed to suit some political aims.

The writer of this article regards these sad facts as of great significance for future political security, unless the government handles the matter with great skill and moderation; for the feeling on both sides is so bitter as to be likely to lead to outbreaks that will entail violence, and perhaps even revolution or rebellion, with all their attendant evils. The great danger to the State lies in the fact that the Ultramontane party seems to have the entire popular population of Belgium at its side in this conflict, and understands so well how to train the people to blind fanaticism, and to use this to their wily purposes.

In order to regain their lost ground, they seem ready to tread the path of violence, and even to involve the country in a civil war. Therefore the liberals must be prepared for such an issue, should it be forced upon them, and be ready to defend the national idea and cause with wise moderation in order to avoid the outbreak of a volcano that might cause the dissolution of the nation that has done so much for civil liberty and freedom of thought in the long battle of their ancestors with the power that finally conquered them and saddled them with a religious system, that again threatens in a more insinuating and sinister way to be their ruin.

On the whole, the review of the year ought to encourage the Church to prosecute this enterprise with renewed earnestness and vigor, as a most efficient and successful agency for the diffusion of the blessings of the Gospel over the whole world.

BELGIUM AND HER FOES.

Belgium is one of the most industrialized and thrifty little lands on the continent, especially in its industrial centers, many of which are quite large and attractive cities. But she has in her bosom a set of organized foes that are doing their best to gnaw away her vitals. She is bound hands and feet, especially in the rural districts, to the most tyrannical and bigoted priesthood.

The Ultramontane clergy may be said to possess the country, while the nobility and gentry are the ones that finally conquered them and saddled them with a religious system, that again threatens in a more insinuating and sinister way to be their ruin.

In some respects our domestic missions among the Indians, Chinese, Germans, Scandinavians and Welsh, are more promising than the foreign ones. They lie at our doors and can be sustained at less expense than those in foreign lands.

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Pococke to Murphy, that the passage took place at *Ras Atakah*, where the sea is five miles wide. The article is accompanied by maps illustrating the arguments of the writer and popularizing the discussion.

The taxation of church property, so much discussed of late, is ably presented by Rev. E. McChesney of Fall River. The writer's opposition to this innovation rests on grounds narrower, but much more practical, than those of Dr. Warren in the last Year-book of the Boston University. Churches are really voluntary police institutions doing the work of the State by restraining the people from crime, and are just as much entitled to exemption from taxation as the public school buildings, the city halls and State-houses. The editor appendes a note in which he shows that the danger of church taxation is quite distant, since Protestants will restrain Republicans from exacting such a law, and Romanists will hold the Democrats in check.

The fourth paper, by Rev. W. N. McElroy, of Illinois, answers the intensely interesting question, "Should Presiding Elders be elected?" The writer fortifies his negative answer by the familiar arguments that such election would be unconstitutional, that it would shake the very foundations of our Church economy, that in the present working of this office everything is going on smoothly, and we should let well enough alone. The article is well written, but it very strikingly reminds us of "Noddle's Oration," in Sidney Smith's "Review of Bentham on Falstaffes": "What would our ancestors say to this? How does this measure tally with their experience? If this were an ordinary measure, I would not oppose it with so much vehemence; but, sir, it calls in question the wisdom of an irrevocable law. What right, sir, have we to break down this firm column, on which the men of former days stamped a character of eternity? The measure implies a distrust of his majesty's government (the Bishops); their disapproval is sufficient to warrant opposition. I care very little, sir, for the ostensible measure; but what is there behind? What are the honorable gentleman's future schemes? If we pass this bill, what fresh concessions may he not require? Talk of evil and inconvenience, sir! look to other countries, and see whether the laws of this country demand a remedy or a panegyric. I am satisfied with things as they are; and it will be my pride and pleasure to hand down this country to my children as I received it from those who preceded me." *Nolumus leges Angliae mutari.* "We are not willing that such processions could or would be distorted to suit some political aims.

The writer of this article regards these sad facts as of great significance for future political security, unless the government handles the matter with great skill and moderation; for the feeling on both sides is so bitter as to be likely to lead to outbreaks that will entail violence, and perhaps even revolution or rebellion, with all their attendant evils. The great danger to the State lies in the fact that the Ultramontane party seems to have the entire popular population of Belgium at its side in this conflict, and understands so well how to train the people to blind fanaticism, and to use this to their wily purposes.

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THE METHODIST QUARTERLY.

The April number is more practical than any of its predecessors, since six of its eight articles discuss living themes, and grapple with questions of the day.

Senece, the last of the Stoic philosophers, is admirably delineated by Dr. John F. Hurst. The relations of this great pagan moralist to ecclesiastical history, a brief sketch of his life, his banishment, his tut

raised up; the ladies of the Woman's Foreign Missionary Society have penetrated the households; and the preachers have entered the highways and hedges, the villages and bazaars, reaching crowds of pilgrims often preceded by a corps of colporteurs engaged in scattering tracts, books and Bibles. Their methods, while adapted to the people of India, remind us of those of early Methodism.

We may group in a paragraph the results of the year. "The Minutes" report probationers 865, an increase of 87; members 1,283, an increase of 138; local preachers 53, an increase of 16. The church property held by the Mission is valued at \$42,325, an increase of \$9,620. Number of churches 16, an increase of two; number of Sunday-schools 153, an increase of 27; scholars in Sunday-school, 6,751, an increase of 1,812. Of these scholars, 1,172 are over 15 years of age, and 2,412 are under that age; and 955 of them are Church members.

The above are the results in the original mission now erected into a Conference. To obtain a full account of our work in India, that in Bombay, Bengal and Madras must be included. In these latter we have 1,000 members, twenty-five Sunday-schools, with one hundred and fifty-six officers and teachers, and one thousand one hundred and seventy-five scholars. This part of our mission to India is very hopeful, and during the year has been reinforced by adding seven young men to the corps of missionaries, the whole number now being seventeen.

Editorial Items.

Governor Rice, in the closing hours of the legislative session, sent in a veto of the new liquor bill, to which we alluded last week. The step was a commendable one, for the bill was most iniquitous in some of its provisions. While we must express our satisfaction that he vetoed this bill, we must also express our regret that he saw no occasion to suggest any amendment to the existing law, which has proved as complete a failure as any law could be. We shall, therefore, have a further trial — and it will be a great trial to temperance people — of the impotent law of 1875. To condemn the proposed law of 1876, while he still indirectly commends the law of 1875, which as now interpreted secures the same results that he deprecates in the new statute savor, to say the least, slightly of inconsistency.

The reception accorded by the public to Dr. Warren's paper on the Abolition of Taxation, published in the New Year Book of Boston University, is to say the least amusing. The most ultra organ of free love, free religion and socialism, published in this State, — a paper whose editor went to jail last year rather than pay his poll tax — hails the essay with delight. In an article headed "Light from Unexpected Quarters," and closing says: "We are happy to nominate Dr. Warren for President of the coming New England Anti-Tax League!" At the same time a retired Unitarian clergyman of Boston says: "The argument of the paper on 'Taxation' is admirable. I wish it could be republished far and wide all over the land." A distinguished Doctor of Divinity and educator of New York chimes in: "Though sounding somewhat Utopian to the dull ear of modern politicians, it is a grand counter-blade to the low clamors of even some of our colleagues. The ideal state may yet shame the real state into correctness and decency." Truly traveling is not the only thing that makes strange bedfellows.

Many of our readers probably visited the exhibition of drawings made in the schools of the State, recently held in this city. There can be no doubt as to the importance of this branch of instruction, and much attention seems to have been given to it in different schools. In some cases a very commendable proficiency has been attained, but it may be questioned, whether much more might not have been accomplished by making the instruction more directly practical, more stimulating to the faculty of observation, and more adapted to the cultivation of individual freedom. There seems to have been too much copying, sometimes from designs and pictures of too high a character for the capacities of the pupils, and sometimes from models leading to no practical result of any value. Nature has been neglected, and original invention and a free and ready hand in sketching things that lie all about us, have not been sufficiently encouraged. Our deep interest in this subject has led us to indulge in a little friendly criticism.

The respective jurisdiction of the United States and of the several States is a subject of great interest, involving important consequences. Recent decisions of the Supreme Court make it plain that Congress has trespassed on the reserved rights of the States in a way which would logically change our government from a Federal Union into a single State. We are no advocates of what is termed the States' Rights Doctrine, which stimulated the late rebellion, for that virtually denied the existence of a national government, but we are not in favor of concentrating all power in the central government. Local governments are a necessary check upon the central one, and are, indeed, great schools of freedom, patriotism and practical citizenship, just as a little town system, which makes each town a little republic, lies at the basis of our grand republican system. The legislation of Congress which is declared unconstitutional, was well intended, as aiming to protect the colored population. But its object must be gained in some other way.

In our advertising columns will be seen the announcement of Johnson's Health Lift, for sale by J. W. Schermerhorn & Co. It is really an ornament to a library, is portable, easily arranged and sold for one quarter of the price of the larger and more elaborate machines. Of the effect of this exercise, wisely and constantly taken, by both sexes, and all ages, there can be no doubt. The testimonials are "legion" and of the most assuring character. To secure muscular strength, a regular circulation, a healthful digestion, and general vigor and sense of life throughout the system, the lift cure has proved an unquestioned success. The present patent brings it within limited means, and renders it an attractive piece of household furniture.

It was Lord Bacon, we think, who spoke of a "resurrection of character," after long neglect or obloquy. Not a few persons who had suffered reproach in their own day and perhaps much longer, have, in the clearer light of a more impartial generation or age, come forth in their real nobleness, to live again, as it were, but under happier circumstances. These reflections have been suggested by a Life of Gen. Burgoyne, recently published. We Americans have connected his name chiefly with the defeat at Saratoga;

one of the decisive battles of the Revolution. It now appears that he lost the day through the fault of others, and that he was really an able commander, an honorable man, and a sagacious statesman, though not free from the fault of vanity, and sometimes of insincerity, towards his opponents. But on the whole the memoir raises our estimation of the man.

The last year has had a sad record of "failures" — during the last six months 5,211 in the United States, with liabilities amounting to \$134,000,000. The hopeful feature of these disasters is, as the New York Tribune says, that "they indicate not the progress of a disease, but the progress of a cure." The evil began in the days of wild speculation. It is to be hoped that the nation may profit by the bitter experience of past years, rush madly again into extravagance and recklessness. But these commercial failures are not the worst. Alas! for the failures, the wrecks of character, reputation, and声譽, which will be transferred to some historical society or museum.

The above are the results in the original mission now erected into a Conference. To obtain a full account of our work in India, that in Bombay, Bengal and Madras must be included. In these latter we have 1,000 members, twenty-five Sunday-schools, with one hundred and fifty-six officers and teachers, and one thousand one hundred and seventy-five scholars. This part of our mission to India is very hopeful, and during the year has been reinforced by adding seven young men to the corps of missionaries, the whole number now being seventeen.

At the coming Centennial Newspaper Exhibition at Philadelphia it has been decided to display copies of antique journals and other curiosities of newspaper literature. To this interesting collection all persons having ancient, quaint, or curious specimens are invited to contribute; and should the response be as hearty and general as we hope to find it, this gathering of time-worn publications will prove to be not only a leading trait of the Newspaper Department, but also one of the great attractions of the Exhibition. All having the ability and the will to aid on the project should transmit their consignments without delay to the Philadelphia office of the Newspaper Exhibition, Ledger building, 110 South Sixth Street, Philadelphia. Whilst on view, these exhibits will have attached to them labels designating by whom they are contributed, and all consistent care will be taken to preserve them from damage. After the close of the Exhibition they will be again at the service of their owners, or, in the absence of different instructions, will be transferred to some historical society or museum.

Rev. Dr. Henry J. Fox, Professor in Columbian S. C. State College, whose services in some of our pulpits last season were so highly appreciated, will be in this vicinity from July 16 to September 24 inclusive. Any Churches that may desire his ministerial aid can correspond with him, at the institution.

TROY CONFERENCE.

(Concluded.)

Sunday, Dr. E. O. Haven preached in the morning at Hudson Avenue, after which the Deacons were ordained. The elders were ordained at Ashgrove in the afternoon after a sermon by Dr. Kyett.

Sabbath evening was devoted to the missionary meeting in Tweedle Hall. The place was literally packed, and the vast assembly was addressed by J. F. Clymer and Bishop Harris. The Bishop gave a most thrilling account of his tour around the world while visiting our missions. His statement in the early part of his address, that a larger return of conversions on the same primary outlay was realized in our mission fields than in the home work, was very clearly explained when, in the course of his address, he gave an account of the consecration, self-denial, and intense devotion to the work exhibited by the native ministry of the China mission.

We have had an hour devoted to prayer-meeting every morning, but, I am sorry to say, no such prayer-meetings as described among those Chinese. We complain of our privations — What if we should be arrested and flogged with rattan until the whole back was raw? Would we return to the bazaar and preach? And if flogged again, return to the same work? And if cast into prison, preach through the bars of the window? If we would bear all this, and do all this, like Sia Sia Ong, we should hardly fail of finally being released from the prison, and of going out and forming a society that would be the nucleus of a flourishing Church.

Monday, Tuesday and Wednesday mornings were given to the examination of effective elders, reported of committees, and ordinary minute work.

One member has been expelled.

A. Witherspoon, D. D., who joined in 1833, retires.

Eighteen young men were received on trial; some with collegiate and theological training, but few with both, however, some with neither. Some of the last, perhaps, were the more promising, but not all.

All collections have felt the effects of the financial condition of the country.

Fifty-six claimants, as Conference beneficiaries, consisting of preachers, widows and children, have \$5,256.89 divided among them.

The missionary collections amount to \$15,523.19 against \$18,976.17 — a falling off of \$3,452.98.

I should have said before, that five have died, causing for a most affecting memorial service. Two of them from the superannuate, and three from the effective ranks. Who will go next?

There have been very general and very extensive revivals. May the year to come exceed these!

P. P. H.

CARPETS.



MORTGAGES NEGOTIATED.

Landed Estates taken charge of, and Rents collected on reasonable terms.

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Undoubtedly the most superb stock ever shown in this city.

In our stock of Ingrain Carpets, Two and Three fold, in the various grades, may be found the choicest patterns. Also a complete stock of

STRAW AND COIR MATTINGS,

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We make special prices in furnishing Churches, Hotels, Beach Halls, Halls, or other public buildings.

Stock More Complete, No Prices Lower.

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CENTENNIAL MEMORIAL MEDALS.



Struck in solid Albata Plate, equal in appearance, wear and color to

SOLID SILVER OR GOLD,

presenting a variety of beautiful DESIGNS IN REVERSE.

These Medals are larger than a Silver Trade Dollar, being 1½ inch in diameter, handsomely put up and sell readily at sight.

The most valuable Souvenirs and Medals.

GOOD AGENTS WANTED in every City and Town in the U.S. and Canada, to whom exclusive territory will be given, if desired.

RETAIL PRICES — For the Albara Silver 50cts. \$1, in fancy box. Usual discount to the Trade.

Agents will receive 50% commission for all sales, in satin or velvet-lined morocco case, containing Six Medals, different designs, one gilt.

The soldier's monument at Gardner is completed, and has been placed in position on the Park. It is a credit to the city.

A Reform Club was recently formed at Rumford Centre numbering sixty members. The maple syrup crop is very large in Somerset County. H. M. Bryant, esq., has been engaged by the Grand Lodge of Good Templars as their State lecturer the ensuing year. A wise selection.

The reformers of Fairfield chartered a train a few days since for the purpose of attending a reform meeting at West Waterville. One hundred and ninety-two persons went over, and were met by one hundred or more from the North Anson Club. The meeting was held at Mechanic's Hall, which was crowded. The occasion was one of deep interest.

Rev. Mr. Le Lacheur, President of the Hallowell Reform Club, was recently assaulted by the keeper of a low, dirty saloon, who was fired heavily for attacking him. Brother L. is pastor of the Methodist Church in Hallowell, and is much respected.

The Universalist Society of Skowhegan have given a call to Rev. C. H. Munson, of Turner, to be their pastor and he has accepted the call.

A Temperance Reform Club has been formed at North Anson, numbering 370, ninety-two of whom are "iron-clads."

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The New Sharon praying band have been holding a series of revival meetings at Belgrade Depot which have been very successful. The religious interest in other parts of the town still continues.

Rev. A. G. Gould has removed from West Gardiner to Livermore to take charge of the Baptist Church.

Some thirty to forty persons have been recently converted in Topsham under the labor of Rev. B. Minare, of Bates Theological School, aided by delegates of the Young Men's Christian Association of Auburn. The work still continues, and Rev. Mr. Erskine, of Francoise, N. H., has been invited to the pastorate of the Free Baptist Church there.

Thirteen Reform Clubs from Somerset County met to council at Skowhegan, Fast Day, April 23rd, and passed an enjoyable day. The clubs were furnished with dinner, speakers stand (with seats for 2000), hall rent, and refreshments.

The whole transaction was conducted in a spirit of entire cordiality and friendliness.

Those who are desirous of availing themselves of the services of the clubs are invited to apply to the managers.

Roster, by permission of Revs. M. Emory Wright, of Skowhegan, and Rev. E. Bangs; Rev. A. J. Hall, of St. Lawrence.

SAMUEL A. DODGE,

Late of Beverly, Mass.

202

CANNON'S WHOLESALE CARD

HOUSE 712 Washington Street.

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THE SUNDAY SCHOOL.

Second Quarter.
Sunday, May 14.
Lesson VII. Acts iv. 8-22.

BY REV. W. E. HUNTINGTON.

CHRISTIAN COURAGE.

The last Beatitudes that Jesus uttered in His Sermon on the Mount was for the persecuted. Peter and John were the first to prove that a blessing comes with persecution, when it is met with Christian heroism. While they were addressing the crowd in Solomon's porch, the Jewish captain calls out a body of Levites, who were employed as the police of the temple, and with some zealots, priests, and Sadducees, fell suddenly upon the apostles and cast them into prison. The next day they were summoned before the Sanhedrin under Ananias.

Peter filled with the Holy Ghost. "And when they bring you into the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall say; for the Holy Ghost shall teach you in the same hour what ye ought to say" (Luke xii, 11, 12). This promise of Christ was now fulfilled to Peter.

Ye rulers of the people and elders of Israel. The apostles, Peter and John, were now obliged to confront the same Jewish power that brought their Lord to judgment. Rulers and elders trembled lest their authority would be weakened by the preaching and the works of the apostles. Jealousy had inflamed their hatred towards Christ, and the same disposition prompted them to meet His followers who were doing wonders in His name.

Examined of the good deed done to the impotent man — tried for no crime, but for a deed of mercy. They tasted now the cup of which Christ drank so deeply, in being arraigned for a good act. They had no fear of an examination. Whatever the judgment of the Sanhedrin might be, they were conscience clear. There is a wonderful courage possible to innocence; the fibre of the martyr character is made of it. An innocent man may stand undaunted before councils, and even suffer tortures.

Be it known unto you all, etc. Peter wished to proclaim only the simple truth to Israelites, rulers and people. His plea was made up of the same story that he told in Solomon's porch, that he and John were not the cause of this wonder, but the same Jesus whom the Jews had crucified was Author of the cure. The risen and exalted Christ had not ceased His work among men. The murderous hatred of the Jewish race had not killed out of the earth the Saviour's power to heal and save.

This is the stone which was set at naught of you builders. The divinely-ordained work of the Jewish people was to build, from the foundation of the patriarchal covenant, by the materials of the Mosaic law and the Levitical ceremonies, a religious system which would culminate in the higher revelations of Jesus Christ. Or, the Jewish dispensation may be looked upon as furnishing the scaffolding, within which the permanent spiritual building was to rise. But those narrow-hearted builders took more pride in the mere scaffolding of Jewish ceremony, than in helping to plant in its place the "chief cornerstone," which was by them cast aside; "He was crucified, dead and buried," by them.

Which is become the head of the corner. Christ holds the essential place in Christianity. The system is nothing without Him. Leave Him, the divine man, out of the creed, the Church, the religion, and the structure lacks its corner-stone. He is the "Head of the corner," for the true and living Church.

Neither is there salvation in any other. Peter here presents the clear, sharp truth that the Sanhedrin needed to hear. The same is needed now. Men have other notions of salvation than that which the Bible teaches; they would like to be saved according to their own plans. But there is no other redemption than that which Peter and His Master taught; one strait gate, one narrow way, one baptism, one faith, one Lord — the crucified Jesus of Nazareth. The opinion is not that men may have either Christian, or Mohammedan, or Hindoo salvation; but that they may have Christ's or none.

No other name, etc. Peter emphasizes this though of the exclusiveness of the Christian method of salvation. All names under heaven are excluded but Christ's, as saving names; to that alone, as Paul said a little later to the Philippians Christians, "every knee must bow, and every tongue confess." By the name of Jesus, that is, by all that His name suggests, by the work He "finished," by the truth He preached that makes men free, by the Cross which raised Him, and which exalts those who cling to it by faith; by His name, which covers all that He did as the world's Redeemer, "we must be saved."

They marveled. The apostles were captives, ignorant, poor, but the proud assumption of the Sanhedrists quailed before the brave testimony of Peter and John.

They took knowledge of them that they had been with Jesus. As they studied the men who were arraigned before them, they recognized Peter and John as those whom they had seen with Jesus formerly, as His followers. It would have been strange, too, if their whole bearing did not show the training of their divine Lord, so that the Jews who had often seen and heard Jesus might readily see the impress of His teaching in the lives of the apostles. This is a lesson for Christians. The disciple should carry the temper and spirit of his Master, so that even the enemies of

religion may discover in His follower "the marks of the Lord Jesus."

Beholding the man . . . they could say nothing against it. A fact, visible and tangible, is always the best of evidence. The apostles needed not to utter a word in their own defense. The healed man was their best advocate. So must the Church always win her great triumphs, by presenting saved men to the world. A good man is an unanswerable argument in defense of the Christian religion.

They conferred among themselves. After shutting themselves in, and thrusting aside the plain evidence brought before them, they took measures against the apostles. It is a dangerous thing to shut out the testimony of the facts of Christianity. When irreligious thinkers make up a verdict against the Christian faith, by excluding the facts of the faith, they are acting over again the part of the Sanhedrin; the verdict is unjust.

What shall we do to these men? How different their question from that which other Jews asked of Peter and his brethren a few days before — "What shall we do to be saved?" The Jewish rulers felt that something must be done to check the career of these dangerous men. They could not argue the apostles into silence, for argument was all on the side of the men who could cure the lame, and convince the wicked of their sins. Five thousand converts could, each of them, put to shame the foolish charges of the council.

A notable miracle . . . we cannot deny. If it is a question of fact we have nothing to say. All Jerusalem could testify that a well-known cripple was now strong. It would have been folly to try to suppress such evidence as the apostles had, of their righteous work. *But that it spread no further, etc.* This was the only alternative, as they tried to make their authority felt by the prisoners. Their mouths must be stopped; they must no longer speak that powerful Name by which miracles were performed. These men must be intimidated. We will severely threaten them; then they will not dare to preach the name of Jesus. A cowardly authority resorts to threats and force.

They called them and commanded them. This was a show of power — an idle struggle of Jewish arrogance against the rising strength of Christ's Church. They could not punish the apostles, for there was no possibility of a criminal charge against them. So the men whom the world's Prince had sent forth, commanding them to teach all nations, were now ordered to keep silence by a band of hypocrites, and to forget that holy Name in which they alone trusted.

Whether it be right in the sight of God, etc. The men whom Christ had trained, and the Holy Spirit inspired, had a profound conviction of their duty. They intended to act from the strength of a moral purpose. Right, and not expediency, was the law by which their conduct should be directed. And they laid the question upon the consciences of their judges. "Judge ye." It was a question of rightful authority — whether a few prejudiced, hateful Jews should be obeyed, or God.

We cannot but speak, etc. This was their work, their joy, their life. It was not in their minds a doubtful problem, waiting upon the judgment of the council. When Peter said, "Judge ye," he knew that their consciences would bear out the decision upon which they were already settled.

This brave sentence was like the words of Luther at Worms: — "Unless I be confuted and convinced by the testimony of Scripture, or by open and clear grounds and reasons, and also these sayings, adduced and brought forward by me, confuted, and my conscience be captivated by the Word of God, I can and will recall nothing, because it is neither safe nor advisable to do anything against conscience. Here I stand; I cannot do otherwise. So help me God."

When they had further threatened them let them go. The utmost they could do was to add other threats and then let them go. "The people" were the strength, humanly speaking, of the captive apostles; the multitudes were convinced that these men were good, and doing good. The Sanhedrin was overawed by this strong popular sentiment. While this body of Jews, in council, threatened the apostles, these same elders and rulers were afraid of the people.

The man was above forty years old, etc. The widest possible publicity was gained for the miracle by the circumstances connected with the man who was cured. He had been an object of pity and charity in Jerusalem so long, that every body knew him. And when the transformation of the miracle had been wrought upon him, the thousands who knew him were immediately interested in the case, and as soon as they saw the man, they were of necessity convinced of the miracle.

ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, May 14.

1 Why were Peter and John arrested, and by what power?

2 Why should the elders and rulers think the apostles dangerous men?

3 In what sense were the Jews "builders?"

4 How does Peter present the necessity of looking to Jesus for salvation?

5 What effect did the words and bearing of the apostles have upon the Sanhedrin? *HOLY EARTHLING.*

6 Were the apostles right in setting aside the authority of the council?

ANSWER TO ACROSTIC.

Fifty foreign missionaries of the American Board are children of missionaries.

The family.

THE ROBINS' MEETING.

BY HELEN CHASE STEELE.

The robins held a meeting
To know if it were spring;
The weather was so mild and warm,
That some began to sing.

And in his song one said,
"I think that spring has come
Because, down in the meadow,
The rippling streams run."

The singer Robin answered:
"The maple twigs are pink,
The lilac buds are swelling —
Cold weather's gone, I think."

Young Bob then cleared his throat,
And sang with right good-will:
"The windows all stand open,
And crickets are on the sill."

I," interrupted Madam,
"Must have a nice new nest."

"You mean, dear," said the Deacon,
"It is for the best."

And so the old woman got home to
get her old man's supper," continued
Jack who had been an attentive and ap-
preciative hearer of Jones Jones' per-
plexities.

"And Jones Jones found it so. Soon
he had amassed such wealth that he be-
gan to think of retiring from business.

"Now," said he to his family, "I can live
comfortably without an anxious thought
or care for your future." And I
as he stretched himself out in his lux-
urious easy-chair, he remarked with a
look of satisfaction, "This is something like living."

"An idle life, however, was not what
Jones Jones had been accustomed to, and time soon began to hang heavily on
his hands. He tried to bethink him
what other rich men did, and at last de-
cided to while away the time in im-
proving his house and grounds. In-
deed, when he came to think about it, his house particularly needed it. Ex-
ternally it was very plain and stiff, and internally it was very contracted for a
man of means. Yes, certainly a wing
was needed on the south side, and a bow-
window on the front, and a mansard
roof would make the house more im-
posing.

"So, after settling in his own mind
what alterations would be needed, he
stepped over to William Williams, the
architect. Williams thought it would
be a great improvement, but when Jones
Jones patronizingly requested him to
draw the plans, William Williams in-
formed him with the air of a millionaire
that he didn't do anything of that sort
himself; and one would never suppose
from his manner that he had given up
his profession only the week before.

"Jones Jones was disappointed, but
decided to try a builder by the name of
Griffiths next, who was also a very
good hand at designing. Griffiths con-
sented to undertake the job "merely as
a matter of friendship," if Jones Jones
could furnish the masons and carpen-
ters. But not a carpenter could he find
who was willing to work for him. They
had all given up their shops, some of
them not being able to sell their busi-
ness even. Finally, he came across a
mason living very humbly, but upon in-
quiry he was told that the reason he
was found in such poor quarters was that
he could find no one to help him build
a house for himself, and so was forced
to live in the same old cottage, though
the money lay in heaps on the floor.

"After fruitless efforts in every direc-
tion, Jones Jones was forced to con-
tend with himself with his wife.

"It's one comfort, anyway," he said
to his wife, "that we have enough to
eat and to wear."

"It is all well enough if you have
some one to cook the food and make the
clothes," she answered, "but the cook
told me to-day that she was going to be
married, and no one will engage to take
her place; and, worse than that, the
dress-maker said that she would not
take in any more work after this, as
she had enough money to last her the
rest of her life."

"The next day the gardener informed
Jones Jones that he might look about
for another hand, and smiled serenely
when he was threatened the loss of
a month's wages if he left, as though
money were of no account whatever.

"It's a blessing that we have our
health and can do for ourselves," said
Jones Jones to his family, as he went
out to milk the cow and attend to the
garden, while his wife went to get break-
fast.

"How don't you bring on the meat?"
asked Jones of his wife after they were
seated at the table.

"I couldn't get any," answered she
pathetically, "there isn't a meat market
in the place open."

"Why didn't you go to the slaughter-
house then?" Jones Jones asked this
a little savagely, for he was rather hot
and tired. He was a plasterer by trade,
unaccustomed to out-of-door work, and
was a little soured by the hot sun, as
also was the milk which he had forgotten
to come a standing joke.

"Well, I wouldn't object to having
turkey every day for dinner."

"Well said for our family ostrich,"
put in Jack. Bertie was never known to
have been satisfied in the eating line,
and his unappeasable appetite had be-
come a standing joke.

"Wouldn't it be splendid, now, if ev-
ery one had just as much money as he
wanted, and need work only when he
felt like it," continued Jack. He was
not a lazy boy, but a fun-loving fellow,
who very often would have preferred
such a longing to be rich.

"What would you like to be rich for,
Bertie?" asked Uncle Jack, looking up
from the paper he was reading, of the
younger of the brothers.

Bertie seemed to know what reply
was expected of him, and answered
quite unabashed:

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MASSACHUSETTS.

Taunton.—Rev. Dr. Coggeshall is so much improved in health that he has left the asylum, and gone to Focast Mass. This will be good news to his many friends.

At a late meeting of the directors of the Martha's Vineyard Camp-meeting Association, it was voted to commence the meeting, August 21st. It was also voted to commence immediately the building of a chapel on the camp-ground, costing from \$2,000 to \$4,000. An efficient building committee—S. C. Brown, L. Whitney, Jr., J. D. Flint, N. Tripp, E. A. Hollingsworth and J. S. Spaulding was appointed, and it is hoped that the edifice will be completed by the middle of July. It will stand on the Association's lot, corner of Broadway and Pawtucket Avenue, and will be not only a great convenience, but an ornament to the grounds. Great improvements have been made on the grounds since the fall, under the efficient agency of Rev. Dr. Brown. The whole of Commonwealth, Siloam and Pawtucket Avenues have been converted; and those who visit the grounds this season will find their comfort greatly enhanced by the works which have been, and which will yet be, done. Your correspondent sincerely hopes (indeed, expects), that by the time the chapel is finished, the many friends of this time-honored and God-honored spot will be swift to embrace the privilege of furnishing settees, pulpit, Bible, etc., so that they may in this tabernacle gratefully inscribe their names.

Mr. Hurll, of New Hampshire, and Mr. Wardwell, of Virginia, have been speaking here in Taunton on "Temperance." Our new Reform Club is increasing in numbers, and we trust, in power. A few nights since our alderman voted "no license." Fears are expressed that the Common Council may not concur.

The Conference year opens with quiet along our "Potomac," but we mean to have the quiet broken before long, if "looking unto Jesus," and patient labor will do it.

Our enterprise at Raynham has suffered so by deaths, removals, and the starting of a new work by another denomination, that it is relinquished. A portion of the congregation go to the Congregationalist church, near by, and it is said another portion intend coming to one of the churches in this vicinity.

W. T. W.

North Brookfield.—Rev. George E. Chapman and wife, of the Methodist Episcopal Church in this place, celebrated their silver wedding, Thursday evening, April 20th. Their friends to the number of eighty assembled at the parsonage, and left substantial tokens of regard, commemorative of the interesting event, in the way of silver coin, silver ware, and other gifts. The presentation was made by Brother J. E. Goodwin in a well-chosen speech. The response by the pastor was brief, but right to the point. He expressed his surprise, happiness and thanks, and thought the order was reversed from ordinary weddings. To which Brother Sessions, of Brookfield, replied, "Some how, things become reversed every twenty-five years."

Singing and refreshments followed with a free interchange of good feeling and congratulations to the bride and bridegroom. Brother Chapman has come to his second year's pastorate here with a brave heart, and a firm purpose to "hold the fort," and labor unfuriously for the good of this people. His wife and daughter are among the foremost laborers in the Church. Richly endowed with natural gifts made effective by culture, and more so by consecration to the Master's service, they are accomplishing much for the cause of truth and righteousness.

Brother Reuben Sikes, one of our leading and best men, is deeply affected in the very sudden and recent death of his son William, of malignant erysipelas. He had just passed his seventeenth birthday, was of a strong, robust constitution, never sick until attacked by this disease, which at first resembled a cold-sore on the lip. It assumed a malignant form the third day, and baffled medical skill, spreading to the lungs and heart, until it terminated fatally in eleven days. His death has cast a gloom over all hearts.

MAINE.

Wiscasset.—There has been a good religious interest at Wiscasset in the Methodist Episcopal Church for the last three months. About thirty have been converted, and reclaimed, and April 16th, eleven were baptized. The Society has paid the debt of \$500 on the parsonage, so that they are free from financial embarrassment. The ladies of the society deserve credit for their earnest labors in lifting the debt.

C.

place, the lights were extinguished, and the faithful ones went home concluding that the Lord had thought it better to delay His coming till "Pension Day."

The Post of the Grand Army of Augusta are to have a change of the services Decoration Day. Rev. Horace W. Tilden is to deliver the memorial sermon, and Rev. Charles A. Curtis, the oration. The sermon will be delivered in the Baptist church, May 28th, and the oration in Granite Hall on the afternoon of May 30th.

A great religious interest prevails at West Waterford. Brother Clifford is abundant in labor, and is beholden fruit. In Fairfield Centre two were recently baptized. Brother Hayden will not be able to continue his pastoral work there another year on account of failing health.

Fourteen deaths from small-pox have occurred in Carthage. The disease has proved to be of a very malignant type, nearly all having died who had not been previously vaccinated.

We are pained to learn that Sister Elijah Brown, of Bethel, had both legs broken recently, while on her way to church.

The Lisbon Reform Club celebrated its first anniversary, April 8th. Five hundred persons eat supper in the Bazaar vestry, and the occasion was very enjoyable. A large delegation from Lewiston, Auburn and South Lisbon were present.

Rev. C. Purtington is to continue his labors with the Universalist Society in Fairfield another year. The Reform Club there is hard at work, holding two meetings during the week, and a grand rally every Sunday evening.

The reading room of the Club is furnished in a neat and substantial manner, and through the generosity of the people it is provided with eight daily papers, forty weekly and twelve monthly journals and publications. They have now upon their "iron-clad" pledge 120 names, and a large number upon the general pledge. The Ladies' Aid Society are doing all they can to help on the work. Lung disease is prevalent in the village.

The Grand Lodge of Good Templars met in Bath, April 11th, Worthy Chief Templar, H. A. Shorey, presiding. The attendance was very large, and among the distinguished visitors present were Colonel John J. Hickmore, of Louisville, Kentucky, and W. S. Williams, R. W. G. S., of Canada. There are 200 lodges in the State, and 15,000 members, being a gain of 2,000 since the last semi-annual session. The meeting was very enthusiastic, and the prospect for the order in the State very encouraging.

A master mass temperance meeting was held in Granite Hall, August, April 13th, addressed by reformed men. Hundreds were turned away for want of room.

The dedicatory exercises of the new Pine Street Church took place April 18th, Tuesday afternoon and evening, Rev. R. R. Meredith, of Grace Church, Boston, preached an able sermon in the afternoon on Galatians iv, 4: 5: "But when the fullness of time was come, God sent forth His Son," etc. His sermon was a discussion of the necessity and work of the Atonement. Portland will always be delighted to hear Brother M. in her pulpits.

Bishop Simpson preached in the evening, to a very large congregation, and held them an hour or more in close and delighted attention as he discussed on the glory of the Church of God. His sermon was based on Isaiah ix, 13: "And I will make the place of my feet glorious." A large number of the ministers on their way to the Conference were present, and assisted in the services. During the day, \$3,000 were raised to liquidate the debt on the church, and about 9 o'clock, P. M., Bishop Simpson, assisted by Bishop Haven, dedicated this beautiful church to God, free from all encumbrances, to be a free church forever. This enterprise throughout reflects great credit on the Pine Street brethren and their pastor, Rev. J. W. Johnston, who have heroically pushed the work to this glorious consummation. Brother W. Deering, of Chicago, who gave \$5,000 towards this enterprise, is worthy of praise for his general interest in this work. Pine Street Church, with her new church edifice, located in the heart of Portland's population, full of love, unity and enthusiasm, will rank with any church in New England. May the fire which is illuminating with golden rays from heaven.

Mrs. Anna C. Drake was suddenly called home, March 20, aged 81 years. Sister D. joined the Congregational Church in Massachusetts, her native home, more than thirty years ago, but removing to Centre Orrington twenty-five years since, has usually worshipped with the Methodist Episcopal Church, feeling at home with Christians anywhere. She was a kind neighbor, active Christian, cheerful, rejoicing in prospect of the better land. She proposed to attend extra meetings this week with us here, but is called to meet the throng above.

March 20, 1876.

S. H. BEALE.

SARAH D. SMITH died in Saco, Me., aged 61 years and 6 months.

For more than twelve years our sister had been the victim of a cancer, which resulted in her death. All this time she was a great sufferer, especially during the last months of her life; but she bore it all with remarkable patience and fortitude. Not a murmur or complaint escaped her lips, nor did she distrust the goodness of God. From a child she had loved and served the Lord. The Church was her home; the people of God were her companions; the voice of prayer was music to her soul, and she greatly rejoiced in the society and communion of saints; yet she was inclined to distrust her own goodness, and to esteem others better than herself. Still, she clung to Christ, and to the last witnessed a good confession. She died well. She has left behind, as a legacy to her family, a Christian example and a precious memory. Her children, whom she trained up in the Word of God.

"A DROP OF JOY IN EVERY WORD."

PELMERON, Hunterdon Co., N. J., June 26, 1874.

DR. B. V. PRICE, Buffalo, N. Y. Dear Sir—It is with a happy heart that I send these lines to acknowledge that you and your Golden Medical Discovery and Purative Pellets are blessings to the world.

These medicines cannot be too highly praised, for they have almost brought me out of the grave. Three months ago I was broken out with large ulcers and sores on my body, hands and face. I procured your Golden Medical Discovery and Purative Pellets, and have taken six bottles, to day I am in good health, all those ulcers having healed and left my skin in a natural, healthy condition. I thought at one time I could not be cured. Although I can but poorly express my gratitude to you, yet there is a drop of joy in every word I write. God's blessing rest on you and your wonderful medicines is the humble prayer of Yours truly,

JAMES O. BELLIS.

When a medicine will promptly cure such terrible eating ulcers and free the blood of the virulent poison causing them, who can longer doubt its wonderful virtues? Dr. Pierce, however, does not wish to place his Golden Medical Discovery in the catalogue of quack patent nostrums, by recommending it to cure every disease, nor does he so recommend it; but what he does claim is, that there is but one form of disease that it will not cure, and that disease is cancer. He says, "I have no remedy for that disease, yet he knows it to be the most searching blood cleanser yet discovered, and that it will free the blood and system of all other known poisons, be they animal, vegetable or mineral. The Golden Discovery is warranted by him to cure the worst forms of Skin Diseases, all forms of Blotches, Pimpls, Eruptions, also all Glandular Swellings, and Tumors, and all Scrofulous and Ulcerated Sores of Neck, Throat, of other parts, as White Swellings, Fever Sores, Hip Joint and Spinal Diseases, all of which belong to Scrofulous diseases.

It was our privilege to visit her in her sickness, and to witness the softening of divine grace to give more than a compensation for blighted prospects of earthly renown, and to afford comfort in the anticipation of leaving her parents childless (she being the last of three, all of whom died of consumption—two at 32, and one at 31 years of age).

Her last days were marked by her sickness, and to witness the softening of the song in her soul. The prize seemed nearly within her grasp, when the voice of One stronger than she had come back to her quiet home to suffer, to linger, to die. In April, 1874, her strength failed her. From that time disease silently and slowly did its work; but with increased weakness and pain of body there came in yet larger measure the consolations of religion.

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